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Dr *W A T S O N*'s
S E R M O N,

P R E A C H ' D at the Cathedral Church of

St *P A U L*;

November the 5th. 1735.

Williams Mayor.

The first Court held on Tuesday the 11th Day of November 1735, and in the Ninth Year of the Reign of King GEORGE the Second of Great-Britain, &c.

IT is ordered, That the Thanks of this Court be given to the Reverend Dr WATSON, for his Sermon preached before this Court, and the Liveries of the several Companies of this City, at the Cathedral Church of St Paul, on Wednesday the fifth Instant, and that he be desired to print the same.

JACKSON.

The Christian best known by his Charity:

Being a THANKSGIVING

S E R M O N

Preach'd before the Right Honourable

Sir JOHN WILLIAMS, Kt.

L O R D - M A Y O R,

The Court of ALDERMEN,

And the several

Companies of the City of *LONDON*,

At the CATHEDRAL CHURCH

Of St *P A U L* ;

On *Wednesday*, November the 5th 1735.

By JOSEPH WATSON, D. D.

RECTOR of St Stephen in Walbrook.

L O N D O N :

Printed for GEORGE STRAHAN, at the *Golden Ball*,
over-against the *Royal Exchange* in *Cornhill*. M.DCC.XXXV.

The Court of Aldermen

IN THE

SEPT 18



JOHN WILLIAMS, Esq.

LONDON

The Court of Aldermen

Do hereby

Resolved that the City of London

do hereby

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do hereby

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do hereby



JOHN XIII. 35.

*By this shall all Men know that ye are
my Disciples, if ye have love one to
another.*



THE different sects both among the *Jews* and *Heathens*, had some peculiar character by which they were distinguish'd from one another: Some sayings, some traditions, some notions and opinions, some rites and customary observances of one kind or other, which they deriv'd from the heads or authors of their several institutions, and which they were bound to maintain, as the marks and tokens of their respective professions.

IN allusion hereto, our Blessed Saviour makes choice of a character for the distinction of his disciples; a character in which the temper and genius of his religion appears every way worthy of its great Author; a character which plainly declares it to be the offspring of that Wisdom which descendeth from above.

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WHICH descendeth from above I say. For as we can form no greater or worthier a notion of the divine nature than that which the beloved Apostle hath given us of it, when he declar'd that *God is love*, 1 *John* iv. 8. and as the main scope and intent of true religion is to advance the human to as near a resemblance of the divine nature as possible, so 'tis one certain token of a religion coming from God, that its true nature and property is to beget and promote love in the hearts and lives of its professors.

FOR if God be love, then, as the Apostle argues in the same place, he that dwelleth in love, dwelleth in God, and God in him. "He is, thro' the exercise of this
"divine grace, which the Holy Spirit of God infuseth
"into his heart, made so *like* unto him, that he is in
"some sense, with all deference be it spoken, become
"one with him."

AND that we cannot approach to a nearer resemblance of him than by the gracious acts and effects of love, we have not only the testimony of this Apostle, but the very nature of the thing declares it, as it is a quality, which of all other is the most opposite to those carnal and selfish principles which *debase* our nature.

THE practice therefore of this great duty of loving one another, by which our Saviour has so eminently distinguish'd his Religion, is not only a certain sign of our being his disciples, but it assures us at the same time that his Religion is true, by experimentally convincing us, that it answers the end, the great end, to which no Religion, but that which is true, can possibly serve: it exalts and improves our nature to the utmost perfection of which it is capable.

THIS we may humbly presume was one Reason why our Lord laid so great stress upon it, making it the very motto of his Religion, and writing it, as it were,
upon

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upon the porch of the Christian school, as the main thing to be remembered and observed by every one that enters there.

I N discoursing upon it, I shall observe this method.

First, I shall shew what is imply'd in it.

2dly, I shall consider why the practice of it ought to be look'd upon, as the most certain indication of a true Christian.

3dly, I shall make an observation or two upon what hath been said.

4thly and lastly, I shall apply the whole to the solemn occasions of the day.

First Then I am to shew you what is imply'd in this great duty of loving one another.

BUT in this I shall be very brief and summary, the subject being too copious to be handled otherwise in discourses of this kind.

TO love one another then implies, That we be humane, civil, and courteous in our carriage; for love naturally smooths the dispositions of men, and prevents those asperities in conversation which are ready to appear where love is wanting.

THAT we take a pleasure in the welfare of our brethren, sympathizing with them in their losses and afflictions, and grieving at their follies and miscarriages; for it is the property of love to consider the case of another, as if it were in some measure our own. That we be ready to promote their happiness, to relieve their wants, to succour their infirmities, and to redress their misfor-

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tunes; for if we really love them, it will be a pleasure to us to do them any good office that we can, and it will be a kind of punishment to see them in misery of any sort, when it is not in our power to help them.

I T implies farther, That we shew a tender regard for their good names and reputations, and that we be willing to interpret every thing they say or do in the best sense; for he that really loves his brother, would be glad that others should love him too, which yet is not to be expected, if his good name is not preserv'd.

I T implies also, That we be patient and apt to forbear with one another in blameable cases, because *the wrath of man worketh not the righteousness of God*, hath not those good effects upon men in error, which meekness and gentleness of behaviour have, and therefore if we do sincerely love them and desire their good, we shall receive and return even their ill offices so as argues no ill will to their persons, that being the best, perhaps the only way to reclaim them.

I T implies again, That when differences of any kind do arise, (as they sometimes will, being the necessary effects of our infirmities) we suffer not ourselves to be over heated with them. I mean, that we resent not the opposition any farther, or otherwise than the nature of the thing requires, and will justify. And if the points from which the differences do arise are too weighty and important to be given up, and reconciliation is not to be had, upon just and reasonable terms, yet that we still preserve ourselves free from rancour and malice, hatred, and revenge; for love always delights in peace which is inconsistent with these passions, and cannot subsist where they are indulg'd, that when these things are happily ended, we sacrifice all the animosities they may have occasion'd, and behave as if they had never been.

Lastly,

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Lastly, I T implies that we cordially pray for one another, and if need be, *i. e.* if the common salvation requires it, that we lay down our lives for the Brethren. All this, even this last and highest act, is imply'd, I say, in the duty of loving one another, as Christianity recommends and enforces it, thus much being evident from the example of our Lord, from the Comments of his Apostles upon it, from the doctrines delivered from his own mouth, and from the nature and properties of Love itself, enlivened with Christian views and principles. Christian views and principles, I say, for these make the laying down of life for the Brethren, an act of the highest interest and advantage to ourselves: an act which no *true* Christian, who rightly reasons upon the case, can decline; since he is persuaded that thus to die is the way to live; that it is only parting with a short and troublesome life, that the Immortality which he knows will follow, may become more glorious.

Nor are we to look upon *Christians only* to be our Brethren, for our Lord hath commanded us to extend our Love to all men, even to our greatest enemies: to *bless them that curse us, to pray for them that hate us and despitefully use us, and persecute us.* And therefore, tho' it is to his Disciples only that he here speaks, when he says, *by this shall all men know ye are my Disciples, if ye have love one to another.* He does not by this phrase *one another*, limit their love to themselves; to their own sect or profession: because this would have been as if he had enjoin'd them to love only their friends, and shew kindness only to such as had or were likely to do it to them, which is contrary to the doctrine he had delivered to them, in the words abovemention'd, and enforc'd with this reason; for *if ye love them which love you, what reward have ye? do not the Publicans the same? and if ye*
salute

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salute your Brethren only, meaning your fellow Christians, what do ye more than others, do not even the Publicans so? What he expects from his Disciples is, that they be perfect, even as their Father which is in heaven is perfect; i. e. perfectly free from all hatred and ill will with respect to all men. For he thus explains himself in this very place, when he says, that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

UNIVERSAL good will then towards men was to be the distinction and glory of Christians: not but that in the actual distribution of their kindness, preference, as the Apostle St Paul directs, is to be given to the *household of faith*, and even amongst them some are to be preferred to others, according to the exigencies of their several cases, the relation they may stand in to us, the kindnesses and obligations we may have received from them, their personal virtues and merits, the stations they may have filled in life, and the great downfall they may have met with by being reduced. These, and such like considerations, are to direct us in the doing of those good offices which men may stand in need of; because no man's abilities are great enough to relieve all that may either want, or deserve his help.

AND therefore it is not only fit, but necessary, that some rules and restrictions should be observed in this case, that kindness may be shewn as far as men are able, to the best ends and purposes.

BUT then as it is in every man's power to extend his *good-will* and *affection* to all men, so Christians are under no restrictions in this particular. On the contrary, they are required so to extend them, and to give actual proofs of them too as far as their power goes, under prudent and equitable regulations.

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AND accordingly those very disciples to whom our Lord spoke these words, to shew that the duty of loving one another was not confined to Christians : to the flock that was already, or should hereafter be collected, were sent abroad to convert the unbelieving world ; and exposed themselves to the utmost hazards and dangers : nay, actually suffered the cruellest persecutions, to save such as were not only strangers but enemies to the faith. A certain argument this, that the charity of Christians is not to be bounded even within the pale of the church, so long as there are any unbelievers in the world ; much less then ought it to be confined to any particular communion of it, even tho' it should call itself Catholic.

THUS you see what the duty of loving one another is, in the extent that Christianity enjoins it. It is, that we be ready to do all the good we can to all men ; and, in some cases, that we scruple not to lay down our lives for them, whether they be friends, or enemies, relations, or strangers, believers, or infidels.

I AM now to consider why the performance of this duty is to be looked upon as the most certain indication of a true Christian. The *most* certain I say, for so our Saviour seems to declare, since it is the only one he has pitch'd upon, by which his Disciples are to be known, which 'tis not likely he would have done, had there been any other equal to it.

THE reason then that first occurs, is this very declaration itself : and this alone were sufficient, were it a mere arbitrary saying of our Lord's, grounded only on his will and pleasure to have it so ; but it being of another nature, and arising purely out of the fitness of the duty itself to be the chief characteristic of a Christian, it may not be amiss for us to open and explain that fitness to you.

First, THEN, I think that Charity as our Saviour hath enjoined it is the truest indication of a good Christian,

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tian, or the fittest mark and token for him to be known by, as it is a quality that chiefly distinguishes the Religion itself which he professes; this is distinguish'd indeed several *other* ways, as by faith, hope, affiance in God and such like internal graces, wherewith other Religions are not acquainted; by its doctrines also concerning the Godhead, the nature of a future state, the resurrection of the dead, the œconomy of man's redemption, &c.

BUT the occasions we have to shew that we believe these doctrines, and are possessed of those graces, neither so frequently, nor so remarkably occurring in the conversation which we have with one another, as those of love and charity do. The genius of our religion is best known by these; and it is an undoubted truth, that no religion ever taught, no sect either among the *Jews* or Heathens ever thought themselves bound to practise the love of mankind in that perfection, either for the degree or the extent of it, in which our Saviour hath taught it, and requires it to be observed by all his disciples. No religion ever laid so great stress upon it, or gave such mighty encouragements to the Practice of it, as ours does.

THE other duties of the moral law, were many of them (at least as far as the outward act goes) tolerably taught by the *Gentile* philosophy.

BUT touching this of Charity. Revelation itself, as it came by *Moses*, for some special reasons, falls short, and leaves room for the Son of God to fill up that which was wanting here, even in the outward act. *Ye have heard*, (says he) *that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you resist not evil, &c.* Mat. v. 38, 39. As charity therefore chiefly distinguishes our religion itself, so it must those likewise who profess it.

2dly, IT is the fittest mark or token for a christian to be known by; as it is the most difficult proof he can give in many cases, that he is in reality what he professes himself

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himself to be. It is not an easy matter, we know, to practise the self-denying part of our religion in any instance : to keep our passions from rising up into a mutiny ; and overbearing us into their gratification, whensoever they are strongly tempted or provoked. But we may venture to appeal to the experience, which every christian hath of himself, whether he finds any of those restraints which his religion lays upon him, so hard to be complied with, as that which forbids him revenge in all cases.

T H E R E are several duties in the positive part of Religion, which circumstances do sometimes render very difficult and ungrateful to us ; but here again we may venture to appeal as before, whether any of them are ever *so* difficult and ungrateful to us, as that which obligeth us to render good for evil, and that sometimes in the highest degree, to the sacrificing of life itself, and for the very worst of our enemies. He then that hath so far crucified *the body of sin with its affections and lusts*, as to be able for conscience sake thus to express his charity to mankind, does certainly give the truest, because it is the most difficult, proof, that he is a sincere Christian.

Thirdly, C H A R I T Y thus express'd, is the truest sign of a good Christian, as it is not only the most difficult but likewise the most excellent part of his Religion, that which advanceth him nearest to the perfection of his nature, making his conversation most amiable and delightful, useful and beneficial to others, and giving him at the same time the greatest Peace and Satisfaction in his own mind. It is the perfection of our nature to have our souls enlarg'd beyond all selfish views, those narrow boundaries of action, to which the brutal world is confin'd, to move upon the principles of reason and equity, and to be as Godlike in the disposition of our minds as possible ; and nothing contributes to this more than Charity and good will to men, for these open the mind, and
C make

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make us see our very selves in our Brethren; they convince us that we owe kindness to others, for the very same reasons that we love ourselves, they being partakers of the same nature, and united in the same interest with us. Love makes us like unto the best, the most perfect and happiest of beings, even God himself, as it is that very thing in which (if I may so speak) the prime excellency, glory, and happiness of the Divine nature itself consists. Nothing renders human conversation either profitable or delightful, but mutual love and benevolence: without this all the advantages and endowments we possess above other creatures, would only serve to make us more miserable than they; our wit, our wealth, our authority, and power would only be employ'd in oppressing the poor, or contending with the mighty. No man truly enjoys himself, but he that is good natur'd and benevolent, because this quality is necessary to the freeing our souls from those troublesome and disquieting passions of envy and anger, malice and revenge, jealousy, discontent, pride, avarice and such like; which, wheresoever they prevail, are sure to take all kinds of pleasure and satisfaction from us, and by helping to free us from the tyranny of these passions; it goes a great way towards the establishing of us in perfect peace and tranquillity, since the greatest part, if not all the evils we complain of, are owing to them.

H E N C E it is, you may observe that goodnatur'd men are, generally speaking, easy in all states and conditions of life; they are equally subject indeed to outward calamities with other men, but then they are not equally affected with them; for their natural disposition being easy and calm, they are not soon ruffled and put into a ferment, not *so* soon we may be sure, as they whose immoderate love of themselves keeps their tempers under a continual jealousy and distrust, forwardness and impatience.

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And they are not only thus prepared to receive the evils that will unavoidably come with less disturbance than other men, but their behaviour is always such as is sure to prevent many, which otherwise would come, and indeed do never fail actually to molest unkind and ill natur'd men, it preserves them I mean from many vexatious quarrels and contentions, which are oftentimes some of the bitterest ingredients in life, and instead of creating enemies, seldom fails of increasing friends; so that to love others, is, in truth, the best way to love ourselves, redounding in all respects to our unspeakable pleasure and advantage, at least more than any other method of life we can possibly pitch upon. A Christian then is best known by his charity, as it is the greatest excellency and ornament of his Religion, that which renders him most dear to God, most useful to his fellow-creature and most happy in himself.

It is again, *fourthly* and *lastly*, the truest test of a good Christian, as it is the best way he can take to imitate the example of his Lord, indeed that very way in which he himself propounds it, *As I loved you*, says he, *that ye also love one another*. John xiii. 34. Not with the same effect suppose, not to the conferring as great benefits upon one another, as we have all of us receiv'd from him. His words can't thus be understood, I say, because 'tis impossible for us to do this, how well inclin'd soever we may be. For meer man, because he is such, can by no means *redeem his brother*, for instance, *or give give God a ransom for him*: the Psalmist tells us, *he must let that, i. e.* all thoughts of it, *alone for ever*. But tho' we can't shew our love to one another with the same effects and to the same advantage, as Christ hath loved us; yet we can with the same intent and disposition of mind, and to the conferring all the benefits upon one another, that are in our power, and in this way and to this end it is, that our

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Saviour propounds his example to us, as being that which represents his life in the truest and most advantageous manner; for his becoming man, his whole life and bitter death, all that he did, all that he suffered, was but one continu'd proof and evidence of his great love to mankind: this was his last legacy to the world, the intent and meaning of his dying words, when he pray'd for the forgiveness of his murtherers. And to the end that his love might never be forgotten, but transcribed and preserved for ever in the lives of his disciples, he instituted the great Sacrament of our Religion, which no man can duly partake of, without being convinc'd of this important truth, that if *God so loved us*, as to send his only begotten Son to shed his most precious blood for our redemption, while as yet we were enemies to him thro' wicked works, we ought *also to love one another*.

W A s our Lord then so great a lover of mankind? was it the main drift and design of the life which he led in the flesh, to do them good? what can follow from hence more naturally, than that they who call themselves his disciples and followers, should study all the ways they can, and as far as the stinted condition of their nature will allow, to do good likewise; to compassionate the miseries, to relieve the wants, to bear with the infirmities, to mitigate the misfortunes of one another, to overlook no man for his meanness, nor to suffer even the enmity or ill-will he may bear us, to debar him of any kindness he may stand in need of, when it is in our power to do it. These were the graces that shone so bright in our Lord's example, and therefore these are the proofs, the best proofs we can give that we are his disciples.

I P R O C E E D now in the *third* place, to make an observation or two upon what hath been deliver'd.

A N D the first thing I observe is, that Christians are not upon any pretence to let go their charity, or to do
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any cruel or inhumane thing, with any view or intention whatsoever. I don't mean by this, as if the civil magistrate had not a right to punish the crimes of men, that are under his government, as they deserve; for it would be cruelty in him *not* to do this, as it would expose the innocent, whom he is bound to protect, to all the injuries. that the lusts of wicked men would prompt them to commit: but I mean to exclude all enmity and hatred, principles which the magistrate is never supposed to act upon from the conversation of Christians, and to recommend universal love and good will, as the main thing to be look'd after and preserv'd by them. For if this be the truest test of a Christian, that by which our Lord would have his disciples principally to distinguish themselves from other men; then it must by necessary consequence be the principal point they ought to aim at, that which in all their actions, dealings, and discourses, nay, in their very disputes and controversies, should not only be preserv'd, but allow'd to direct and govern. And yet mistake me not, this is not the whole of our Religion neither, there are other things essential to a Christian, and which he ought no more to part with, than he should with his charity: truth, for instance, especially where Religion is concern'd, should ever be adher'd to, and so must all other duties as well as this, whether they be moral or Christian; but then they must all of 'em be accompanied with charity, otherwise they will cease to be virtues, and turn themselves into pride, obstinacy, ill-nature, hypocrisy, into something or other, that is not acceptable, either to God or man. Even Faith, that divine grace could you suppose a man to possess it without charity, would make him *two fold more a child of hell* than he would be, if he had it not, as it would then naturally put him upon treating his fellow-creatures with more contempt and arrogance, more pride, ill-nature and barbarity, than even *corrupted*
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ed nature, not inflam'd by bigotry, would easily come into ; nay it would not only put him upon *doing* this, but blasphemously to sanctify it when he *has* done it, by the name of Religion. Was it not therefore graciously design'd by our blessed Lord, thus to fix our minds upon charity, which has such a power in it, both to recommend and sanctify all our other duties? and do they not horribly mistake his Religion, who think it is to be promoted by any means which are not under the direction of this most human, as well as most divine Grace?

Secondly, I OBSERVE from what hath been said, that in vain doth any body or society of men call itself a Christian communion, where this grace is wanting, and where it is an avow'd principle to hate and persecute all mankind who differ from them: for if charity be the true badge of every private Christian, it must be the same of every Christian communion, since that is nothing else but a congregation of private Christians.

AND therefore if there be any such communion as above described, pretending to be Christian, the pretence is without ground, for Christ owns none to be his disciples but such as love their brethren, meaning all mankind, that being the extent of the word in the Christian sense of it, and is so far from allowing them to murder or persecute any that profess his Religion, that he requires them to shew, as we have before made appear to you, all kindness and good will to the greatest Infidels, and to their bitterest enemies. Men of this *divine temper*, I say, are the only persons that Christ owns for his disciples, if we may give any credit to his doctrine, or pay any regard to his example.

AND yet there is a communion in the world, which pretends not only to be Christian, but catholic too, meaning by that word, to engross the whole Christian name to itself, and to exclude all others from any title or pretence

to

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to it; which communion nevertheless is so far from distinguishing itself as Christ directs, by an universal charity, that it professes an universal hatred and abhorrence, and practises accordingly towards all but its own members, thinking itself bound, where it can't persuade, to destroy.

'TIS true, charity is not the only token of a true Church, any more than it is of a true Christian, 'tis necessary hereto that there should be a right faith, a regular priesthood, and that the word and Sacraments be duly administered. But supposing all these to be, yet if charity is not there too, if all these helps to piety and goodness have not purged out of the hearts of its members the old leaven of malice, but they are in their lives and actions, proud, implacable, revengeful, immoderate lovers of themselves, and furious persecutors of their Brethren, of all that differ with, and dissent from them; the main thing is still wanting, they may call themselves what they please, but in fact they are no Christians; for, as *St Paul* argues, tho' we had *all faith i. e.* every thing else that Christianity insists on, and have not charity, we *are nothing*.

THESE are all the observations I intend to make at present, and therefore shall crave your patience only while I apply the whole to the occasions which we are at this time bound to commemorate in the most thankful manner; I mean the happy discovery of the wicked Conspiracy of this day; and the seasonable arrival of his late Majesty King *William*, by both which providences this Church and nation were mercifully delivered from evils, that were just ready to be executed upon us to the total destruction of both.

AND truly had not these occasions thus directed me, the text itself would have done it; for 'tis hardly possible for a Christian and Protestant Divine to form a discourse
upon

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upon it, without, taking notice of the practices, by which the Church of *Rome* hath so often and so flagrantly acted in opposition to it.

MANY are the cruelties and bloody massacres, with which she stands justly charged, both in the Christian and Pagan world. Often and severely have we of this nation felt the effects of her persecuting spirit: but these need neither to be insisted on nor mentioned, to shew how little she deserves to be thought a part of the Christian Church, tho' she arrogantly pretends to be the whole, and that salvation is not to be had but in her communion. The fact, the horrible fact, which was intended to have been committed as on this day, that alone sufficiently shews it, and renders all farther proof superfluous: for could there be a greater deviation from charity, which our Saviour has made so essential to his Church, than in cool blood, and by a design long and secretly laboured, to dispatch with one sudden and unexpected blow, so many souls quick into Hell, as were to have been sacrificed this day to her implacable hatred and malice? quick into Hell, I say, for we are not ignorant of the sentence which they pass upon all Heretics, as they please to call us, and for no other reason too but because we can't agree with them upon points, which we know to be contrary to the faith which both they and we profess. Nothing, if we are to believe them, can prevent our damnation, but returning into the bosom of their Church. A hard choice indeed! and enough to make us despair, if we thought ourselves in as much danger as they represent us. But to let this pass, do they really think us in that damnable state they would frighten us with? what then are we to think of them, who could, notwithstanding this their opinion of us, been glad to have sent so many of us out of the world, with all our sins unpardon'd about us? Satan himself could not have acted a more unchristian part than this;
for

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for had they not been wholly destitute of that grace which distinguishes the Christian, and possess'd of a temper diametrically opposite to it, believing our case to be as they say it is, they would rather have trembled to think of our going out of the world when necessity calls us, than have been any ways instrumental in sending us before our time.

HAVING taken notice of the cruelty of this part, 'twere but a slender aggravation of their guilt to mention to you, that, before they could bring themselves into such a hellish design, they must have hardened their hearts against all the impressions that might be made upon them, by the piercing cries and sorrowful lamentations which they knew they would cause from the widows, fatherless, and others of both sexes, and all ages and conditions, who, if their design had succeeded were to have been bereft of their respective comforts in their fathers, husbands, children, masters, &c. against all impressions too that might be made upon them by seeing their native country in the utmost desolation and confusion, every man's heart failing with grief and sorrow for his present sufferings, and with fear of something still worse, but such is his disorder, he knows not what, that may be coming upon him. It were but a slender aggravation of their guilt, I say, to mention this, having observ'd before with what sedateness and deliberation they can dispatch souls out of their bodies, which, if any credit is to be given to them, they verily believe go the next moment into hell torments.

Is this the church then that engrosses salvation to itself?

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SURELY

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SURELY there can be no truth in this pretension, except it be on account of their persecuting and *destroying the lives* of all those in their power who dissent from them.

Is this the Church that calls itself catholic, and excludes all other communions from being Christian? The best reason that can be given for this is, that they differ from all other Christians, and even from Christ himself in several of his express commands; 'tis very true therefore, that if they are Christians others are not: or rather thus, if others are Christians, and the laws of Christ do make men such, then they have no right to be so called.

Is this the Church too that *compasses sea and land to make proselytes*? *Wo unto them*, because when they have done this, *they make them two fold more the children of hell, than they were before*. For we may safely affirm, that whatever their persuasion was which they exchange'd for theirs, whether they were of any Religion or none, they had a natural abhorrence of that violence and cruelty, that falshood and treachery, that sedition and rebellion, which the religion of *Rome* teaches, and by degrees, reconciles the minds of its professors to.

PERHAPS it will be said, that we are trespassing against the laws of charity ourselves, while we are thus inveighing against others for doing it, that we are charging those things upon the Church of *Rome* which were done without her privity and consent, that we are condemning the whole communion for a few frantic men, who pretended to act by an authority from her which they had not, and that no communion is to answer for all the follies or wickednesses of its particular members.

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members. And if this *be* said, the answer is, let this communion then disclaim, by some authentic act, all those cruelties and barbarities that are laid to its charge, and if they wou'd have the world believe them in such case, let them also lay aside their *Inquisition*, a practice which while it is kept on foot will effectually cut off all retreats they can hope to make from charges of this nature. Let them also erase out of their Councils, their Catechisms, and other books of authority amongst them, their doctrines of pious frauds, of faith not to be kept with hereticks, *i. e.* with any but of their own communion, of dispensing with God's laws for the good of his Church, of deposing kings, and absolving subjects from their allegiance, doctrines that are as full fraught with mischief as they can hold, and are sure, where-ever they prevail, and are let loose upon mankind, to introduce more misery and confusion into the world, than cou'd be expected if there were no Reveal'd Religion, but human nature were left to the government of itself.

Lastly, Let them, if they can, acquit their Church of the infamous and detestable parricide that was to have been committed as on this day. It is very well known, that the lay-conspirators in it, were not sufficiently steeled and fortified for the undertaking, till they had consulted with their priests, receiv'd their encouragement and blessing, seal'd up the mystery, and consecrated it to the service of the Church by the sacrament of the Lord's-Supper.

BUT why do we charge things of this kind with uncharitableness, says the Jesuit, since they are done by us with a view to a greater good? be it so. But what says *St Paul* in this case? he calls it a slanderous report that was rais'd early upon Christians, as if they affirm'd

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that it was lawful to *do evil that good may come*, and says, that just is the damnation of those who either teach or practise such doctrine.

AND after all, what is the good which the cruelty and butcherings of the Church of *Rome* do serve to? 'tis to introduce a Religion, that, if possible, is worse than none; 'tis to plant idolatry, superstition, and senseless lies and fables in the *room* of pure worship, and solid and everlasting truths. 'Tis to root up the foundation of humanity, good nature, and true Christian benevolence, to make way for doctrines, that will make us little better than savages, doctrines I say, that will *make* us so; for Papists doubtless are naturally like other men, how come they then so mightily to differ from them in points of humanity, doing things, which human nature, if it were left to itself, would abhor? but only that their Religion teaches them so, and obliges them to greater degrees of wickedness for God's sake, than even nature, corrupt as it is, admits of. An argument this, I think, that effectually confutes them, who say that it is not the Religion, but the naturally vicious tempers of Papists that puts them upon their bloody practices, because these have been often such as nature alone, how vicious soever, would start and boggle at.

THIS is the true state of Popery, as it stands with relation to that grand duty of charity, which is the very life and soul of Christianity, that which ought to actuate every part of it. It is no less faulty in many other particulars, which we have not time, neither doth our subject lead us to discourse on now. But what we have said upon this head is sufficient, I hope, to bespeak our gratitude to God for both the deliverances which we have received as on this day, and may we so express it

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as may still engage him to protect us against all the evils which this restless enemy may at any time contrive against us.

AND in order to this, let us first of all resolve to put that Religion in practice, which he hath so often and so wonderfully preserved to us; for to what other end can we imagine it to be, that he hath wrought so many deliverances in it's behalf? but that we should give him the honour of it, by conforming our lives to its holy precepts. And what reason have we to expect that he should continue his wonted goodness to us, if we neglect to make him this return, which is the most proper, as well as the most acceptable, way of acknowledging it. Let us lay aside too all those heats and animosities, which have arisen on account of those lesser differences that are amongst ourselves, as the most likely way we can take to discourage our enemies, and defeat their projects; for whether *we* be insensible of it or no, 'tis plain *they* are not, that the more we are divided, the more we are weakened and disabled from making the necessary resistance to them; this being the very engine wherewith they hope to prevail against us: let us therefore, I say, sacrifice every thing that divides us, amongst ourselves, to the strengthening of the common cause, and to the uniting of us in the same common interest, as it is to be hoped we are already, (at least the greatest part of us) in the same common faith; and who knows but the Almighty, seeing this good disposition in us, may thereupon send down his Holy Spirit with healing under his wings, to the accomplishment of our desires. And as it is one manifest hindrance to this happy thing, that many of our brethren, who divide from our communion on account of unnecessary scruples, do justify themselves herein, by falsely accusing us of being friends to Popery: let this also

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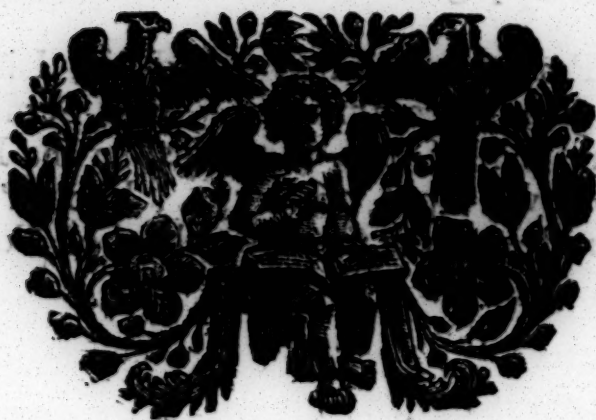
also be laid aside, and if they themselves be in truth *real* enemies to it, let them shew it by cordially uniting with us, that both we and they may be the better able to oppose it. Thus I think they might much better express their zeal against Popery, than by any declamations they can make against it, while their obstinate refusal of communion with us, gives it such a manifest advantage against us both.

BUT in all our endeavours to keep out Popery, with that dreadful train of other evils that are sure to attend it, wherever it prevails, let us still preserve our charity even for them that would bring them upon us. Let not this however restrain us from shewing our zeal, as much as we can with wisdom, against the errors and corruptions of that Church. But then let neither the mischief which they intended us as on this day, nor any other which they have at any time actually done us, or may possibly for the future devise against us, hinder us from praying for, and heartily endeavouring in all Christian ways, their conversion: and let us not only thus pity their errors, but actually shew all other kindness to them too, as far as is consistent with the safety of our Religion and Government: with the safety of our Religion and Government, I say, for the love which we are bound, as Christians, to shew to our enemies, does not require that we should put it in their power to ruin and destroy us. The Apostle's words are, *if it be possible, and as far as in you lies, live peaceably with all men; i. e.* Let nothing; that you can or ought to bear, provoke you to quarrel and commence enmity with any. But if our adversaries will be contented with nothing less than the destruction of all that is dear to us, surely then we may stand up in our own defence and oppose them; not doubting but the Almighty will, in such case, be on our side, and prosper
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all the endeavours of our most gracious Sovereign, to the establishing of his people in wealth, peace, and godliness. May it please God long to preserve him, with his Queen and Royal family, as a blessing to this Church and Nation; may he dispose and enable him to promote their welfare in every respect, to maintain their rights, to support their Liberties, and to govern them both, to the praise and glory of God, remembering always that it is by him, and for him, *that Kings reign, and princes decree justice*; and may he reap the fruits of these his pious labours in the most dutiful returns of obedience from a people thus obliged: in all the felicities of this life, and a Crown of immortal glory in the life to come.

F I N I S.



SERMONS preach'd by the Reverend Dr JOSEPH
WATSON, Rector of St Stephen in Walbrook; and
Sold by GEORGE STRAHAN, at the Golden-Ball
over against the ROYAL EXCHANGE in Corn-
hill.

A Sermon preach'd before the Right Honourable Sir Ed-
ward Becher, Kt. Lord-Mayor, the Court of Alder-
men, and the several Companies of the City of London, at
the Cathedral Church of St Paul; on Sunday November the
5th. 1727.

A Sermon preach'd before the Right Honourable the Lord-
Mayor, Aldermen, Sheriffs, and Governors of the several
Hospitals of the City of London, in St Bridget's Church, on
Wednesday in Easter Week, April the 14th. 1728.

The Duty of Publick Worship. A Sermon preach'd at
the Opening of the New-Church of St Botolph Bishopsgate;
December 1, 1728. Publish'd at the Request of the Vestry
of St Botolph Bishopsgate.

Forms of Prayer vindicated; and the Liturgy of the
Church of England recommended: In a Sermon preach'd,
pursuant to the Will of Mr. Hutchins, in the Parish-Church
of St Mary-le-Bow, April 26. 1731. Publish'd at the Re-
quest of the Trustees of the Charity-School of Cordwainer and
Breadstreet Wards.

